

Using the collective dialogue program to enhance the moral security of youth groups

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ABSTRACT

The study aimed to determine the relationship between the use of the collective dialogue program to enhance the moral security of youth groups. This study is a semi-experimental study. The study showed that there are significant statistical differences between the mean scores of the experimental group members in the pre- and post-measurement in favor of the post-measurement on the moral security scale. Statistically between the mean scores of the members of the experimental and control groups in the telemetry for the benefit of the experimental group on the measure of moral security of young people, and that the program of collective dialogue proved effective in enhancing the moral security of the study sample.

OPENING SPEECHES

Group Dialogue Program - Ethical Security – Youth

INTRODUCTION

Ethical security analysis was not limited to addressing the security situation in developing countries, since the concept of security in the broadest sense is inherent and linked to the existence of human life, a common concern for all societies, despite the diversity of its objectives and elements and its relationship to other societal variables (Mustafa, 2016: 17)

Moral security occupies a prominent place among the concerns of individuals and officials in contemporary society, as it is directly connected to daily life, providing the reassurance to the human soul (Jabouri, 2012, 220)

We find the information and communication revolution and the

scientific and technological revolution and the reality of these revolutions have crossed the barriers of time and space, and resulted in the changes that the world is moving towards a new world order in which the lifestyle changes, making these revolutions social, family and ethical consequences of family disintegration and moral decay and the spread of undesirable behaviors Including violence, crime and addiction (Hafez: 2004, 160)

Young people in our Egyptian society still live in an increasingly ethical environment, especially in the years after the January 25, 2011, June 30, 2013, revolutions of crime, deviant behaviors, corruption and pollution of moral values. : 2014) that there are forms and reasons for the spread of moral pollution among university youth after the January 25revolution, and also highlighted the role of the group specialist in the face of forms of moral pollution at the university.

Official statistics also indicate that the number of youth inside Egypt reached about 20million, representing %24.3of the total population in 2016, which confirms the importance of the youth sector in Egypt to achieve the desired development in the future (CAPMAS: 2017). It is a natural demand of man and even instinct originated with the emergence of man and evolved with the development of his lifestyle (Salem: 2002,11)

The need for moral security is a prerequisite for the continuation of life, and its lack leads to anxiety and instability as it is in our societies now. This leads to the collapse of societies and the constituents of their existence. It is necessary to deal with and confront youth through them as a force in society, which is indicated by the study (Berger & Roni, 2007) to the need to maintain security for the human being has resulted in the importance of safety and the achievement of appropriate services and face internal and external challenges that become pushing To improve the quality of life in order to achieve security and safety of society.

Therefore, we must all realize that the realization of moral security is not the responsibility of states and governments alone, but is an issue that must be contributed by all sectors of the people, individuals and institutions, knowing that the spread of corruption (or local and global changes) in any society leads to a lack of security (Awa: 2011, 26)

This is also confirmed by the third principle of the Universal Declaration of Human Rights, which defines and affirms that (everyone has the right to life, liberty and security) and should be deprived of it only in cases regulated by law (Jacqueline M & Turner.S: 2009, 166). The study also confirmed (Ben Askar: 2007), which resulted in the need

to achieve security in the Saudi society, and confirmed that the Saudi society is able to apply and adhere to the Islamic religion and the inherited literature and social customs contributed to the stability of society, and even helped his march towards progress and development.

Therefore, the realization of moral security remains a legitimate demand today for all individuals and communities, especially young people, if it is the safety valve against the violence and terror of the society, and the violation of the most basic human rights. In the maze of deviant thought (Said: 2008, 124). This is explained by the study (Sabbagh & Marzouk, 2013) that the ethical climate is a set of values or standards shared by the members of the organization are guidelines for individuals in ethical decision-making and in the distinction between what is good or what is bad, and what is right and wrong.

Moral security and the pursuit of it for young people can also have a positive impact on their lives, both within the family and outside the community in which they live, through the exercise of group programs and activities contained in the group dialogue program.

Thus, it is clear that the dialogue program can play a role in promoting a culture of dialogue and positive interaction with others, and their moral commitment, where researchers seek to exploit the capabilities and potential of young people in line with their characteristics and needs in that transitional phase, which have psychological, social and biological components, depending on the dialogue program Collective work so as to achieve moral security for them and their community.

The group dialogue program is one of the means of expression used by the way of serving the group with its members because it contributes to the satisfaction of the desires, tendencies and needs of members, as well as their participation in the activity and their willingness to participate in it, also allows members to vent their repressed desires and create opportunities to discover preparations and skills and develop the ability to innovate and think Realist (Solomon: 1995, 265)

The collective dialogue program is based primarily on effective communication by both parties, providing channels of communication to reach members to provide opportunities for them to participate in community life and face the sudden problems that occur (Joseph. W.: 2009)

This is confirmed by the results of the study (Tawfik, 2007) the importance of relying on the dissemination of the culture of dialogue for Egyptian youth in educational and training programs organized by the National Council for Youth in order to have an effective role in educating young people and training them on democratic practice in a

way that leads the state and society in the future.

The study (Al-Omari, 2007) emphasizes the necessity and importance of dialogue to build the capacity of youth in the context of globalization and its associated variables, and the importance of dialogue as a reliable entry point in building political capacities and gaining values that help immunize young people from extremist political currents.

Since the collective dialogue program is the essence of the social process and the basis of social interaction, a process through which feelings, ideas and knowledge are exchanged, understood and interpreted. There is a process of mutual influence between youth groups. Small groups are the global gateway to the success of the general community culture. Groups rely on it entirely during the exercise of roles and duties, which helps groups to achieve their goals.

The study (Qandil, 2011) calls for the need to develop a culture of positive dialogue among university youth groups taking into account the preparation of a plan for dialogue with others, and also recommended the importance of enjoying the ethics of dialogue and provide youth

The favorable climate for it, and the need for families to raise children that there is a difference and diversity and understanding of the culture of dialogue, as well as the interest of youth institutions to do so.

Also, the program of collective dialogue works to build the capacity of youth within the group selected to establish collective dialogue between members of the experimental group, in order to achieve the ultimate goal of intervention with them, and this is confirmed by the study (Hassan, 2014) that there is a statistically significant relationship between the use of the group dialogue program With youth groups to develop social responsibility, build constructive social relationships and develop social cohesion.

It is worth mentioning that the researchers chose the program of collective dialogue in the service of the group because it is an entry point for change in the profession of social work and social sciences, but the youth groups were chosen because this age stage is dynamic and active, and the ability to innovate and innovate and think of what is always new and they need to emphasize Young people need to achieve moral security in their lives so that they can face the challenges, dangers and threats that are happening to our societies now. As with youth resulted in the changes in Egypt have led to the change in the various fields. From the foregoing, this study attempts to determine the return of professional intervention in enhancing the moral security of young people in the light of the way they work with groups using their strategies, skills, tactics and tools.

Therefore, the problem of the study was determined in the answer to the following question:

Does the use of the collective dialogue program enhance the moral security of youth groups?

The Importance of the Study:

1. Demonstrate the importance of ethics as a vital and effective factor in the stability of security in the lives of members of society.
2. Group dialogue is a modern mechanism that can be invested from the perspective of working with groups to achieve the moral security of young people.
3. There is a noticeable gap in dialogue with young people resulting in transformations in Egypt that have led to a national security imbalance and returned threats to moral security.
4. Lack of studies in social work within the limits of the researchers' knowledge that dealt with the program of collective dialogue and moral security, which may contribute to enrich the knowledge structure of the social work profession.
5. Believe in the importance of working with groups towards establishing ethical rules and values, fostering a culture of positive dialogue, improving positive interaction with others and achieving moral commitment among youth.

Study Objectives:

1. Identify the relationship between the use of the collective dialogue program and the promotion of a culture of dialogue among youth groups/
2. Identify the relationship between the use of the collective dialogue program and the promotion of positive interaction with others among youth groups.
3. Determine the relationship between the use of the collective dialogue program and the promotion of moral commitment among youth groups.

STUDY CONCEPTS

1. Group Dialogue Program:

It is the dialogue between a group of people with common interests among members who feel their ties and make them collectively affected by a particular issue (Ahmad: 2001, 12)

In another definition, collective dialogue helps different groups to expose difficult and complex issues through multiple perspectives, and individuals communicate their assumptions freely. The result is a

free discovery that highlights the profound experiences and ideas of people beyond individual perspectives (Hilal: 2007, 16). From the researchers' point of view,

1-A set of interactive steps that begin with collective dialogue between all parties in order to conclude with more positive participation.

2-Is the exchange of views on key issues, including the issue of moral security of young people in its various dimensions and the diversity of methods of dialogue so as to the ability to communicate and make the right decisions on the issue at hand.

3-A variety of collective programs and activities aimed at promoting a culture of dialogue, positive interaction with others and moral commitment to achieve the moral security of youth groups.

The main stages of the collective dialogue program can be identified by study

The first: Phase of preparation	<ul style="list-style-type: none"> • Choose the community (institution) • Preparatory meeting of the experimental group • Configuring an Organizing Committee which concerns the group affairs . • Contracting preliminary meetings of the two groups
The second: Phase of execution	<ul style="list-style-type: none"> • Choose the facilitator and training • Building a collective base and pre-trial meetings. • Develop business agendas to implement the program of dialogue. • Choose participants from the controlling group and the experimental group. • Administrative and organizational affairs. • Media coverage (use of modern technological methods) • The group of dialogue was held and implemented through periodic meetings.
The third : Phase of Follow-up and continuity	<ul style="list-style-type: none"> • Assessing community dialogue and its impact on achieving moral security for young people. • The two researchers meetings to follow up. • Implementation of the Plan work of the Program and the follow-up with officials and experts used. • Continuity of dialogue.

2- Ethical Security:

Is a sense of tranquility that is achieved through the care of the individual and the group, and prevent them from breaking the rules of social control through the exercise of preventive, repressive and therapeutic role, which will ensure these feelings (Al-Shafei: 1425 e, 60)

Social security, social development and well-being are also linked to social intervention because it includes positive values, habits and ideas to protect individuals from the dangers of life (Mizrahi & Terry & E. Davis & Larry, 2008, 89)

It is defined as developing the capacity of young people to cope with the moral changes that have occurred in society recently that may affect their protection from the troubles and risks of such changes.

The researchers intend for moral security: awareness of young people about the size and type of the moral consequences of their behavior with the aim of creating a moral environment appropriate to moral and ethical commitment and their development, whether at the individual or group level.

The concept of moral security is measured procedurally to the extent that young people receive in the dimensions of the measure of moral security (promoting a culture of dialogue - positive interaction - moral commitment)

3-Youth:

Youth is perceived as an important age characterized by social, mental and physical maturity. Innovative talent, the character is embodied in its semi-final image (Pisces & Shazly: 2007, 152). From the researchers' point of view,

- 1- An age stage in human life in which his attitudes and personality are formed.
- 2-This stage ranges from eighteenth to thirty
- 3-They are male and female so they can know their opinions and their different moral attitudes
- 4-They acquire some knowledge and experience through collective dialogue on moral security

-Method: The study is based on the following hypotheses

- 1-There are no significant statistical differences between the mean scores of the members of the experimental and control groups in the tribal measurement of the two groups on the moral security scale of the youth.
- 2-There are no significant differences statistically significant between the mean scores of the members of the control group in the measurements before and after the measure on the moral security of youth
- 3-There are significant differences statistically significant between the mean scores of members of the experimental group in the pre and post measurement in favor of telemetry on the measure of moral security of youth
- 4-There are significant differences statistically significant between the mean scores of the members of the experimental and control groups

in the telemetry for the benefit of the experimental group on the measure of moral security of youth.

-Study design:

This study belongs to semi-experimental studies that are interested in studying the relationship between two variables, one independent (the program of collective dialogue), and the other continued (strengthening the moral security of young people), using two groups one experimental and one control and then the introduction of independent variable on the experimental group and block It is proved by comparing the telemetry with the tribal measurement of the experimental group and again by comparing the telemetry of the experimental and control groups.

Tools :

The study depends on an instantaneous scale of moral security for university youth , where the two researchers prepared this scale through the following steps :

1. Selection of scale situations stage .

the two researchers suggested :

A. specifying the theme of the scale : it is the moral security of young people.

B. Specifying the dimensions of the scale : which connects to the moral security of young people who are study sample individuals .

- the first dimension : Promote the dialogue culture , it includes 12 attitudes .
- the second dimension : the positive dealing with the others , it includes 12 attitudes .
- the third dimension : the moral obligation , it includes 12 attitudes .

C. The two researchers look at many scales that focused on moral security for young people , They also benefited from theoretical writings , researches and previous studies related to the subject of the study.

D. The two researches formulated the scale attitudes according to its dimension . they took care that the scale attitudes are clear , simple , non-mysterious and do not carry more than a meaning .

1. Stability of the scale :

A. Alfa Cronpakh method : The stability coefficient of the scale was used by using (SPSS) program . a stability coefficient of the scale was obtained (0.89) , The stability coefficient of the first dimension was (0.91) , The stability coefficient of the second dimension was (0.88) , The stability coefficient of the third

dimension was (0.87) . this shows that the scale has a highly stability score .

B. Half retail method : Stability of the scale was calculated by using half retail method that is represented in Spirman Brown formula . The stability coefficient was obtained , it was (0.90) , it is statistically .

2. Truth of the scale :

- A. Truth of the arbitrators : The scale was displayed on a group of specialists to make their observations on the scale components . the number of the scale attitudes after notes was became (36) attitudes measure moral security .
- B. Statistically self-confidence : the two researchers calculated it by using the square root for The stability coefficient scale of Alfa Cronpakh , it was (9.43) . the square root for The stability coefficient scale of half retail method , it was (9.49) , it is a high proportion that makes it a validity scale to measure what to put it.

Truth of internal consistency : it was calculated by calculating the relating attitudes with the dimension total score and the relating the dimensions with the scale total score by using Pearson correlation coefficient as :

Table Nr. (1) shows correlation coefficients between the attitudes and the total score of the moral security scale.

Phrase number	correlation coefficient	Significance level	Phrase number	correlation coefficient	Significance level
1	0.669	**	19	0.653	**
2	0.630	**	20	0.402	*
3	0.716	**	21	0.417	*
4	0.857	**	22	0.733	**
5	0.658	**	23	0.491	**
6	0.359-	*	24	0.690	**
7	0.419-	*	25	0.716	**
8	0.495	**	26	0.495	*
9	0.650	**	27	0.650	**
10	0.700	**	28	0.77	**
11	0.650	**	29	0.630	**
12	0.611	**	30	0.716	**
13	0.602	**	31	0.491	**
14	0.613	**	32	0.690	**
15	0.519	**	33	0.650	**
16	0.589	**	34	0.700	**
17	0.499	*	35	0.761	**
18	0.800	**	36	0.655	**

** Significance at (0.01)

* significance at (0.05)

The table Nr.(1) indicates that the resulting values of correlation coefficient are high and significant at the significance level (0.01) , (0.05) . this proves the truth of the scale and its results are depended .

On the level of the main dimensions and the total of the scale , correlation coefficients were as following :

Table Nr.(2) the internal consistency between the scale dimensions and the whole scale score

Nr.	Dimensions	correlation coefficient	significance
1	Promoting the dialogue culture	0.740	**
2	Promoting the positive dealing with others	0.870	**
3	Moral commitment	0.890	**
4	The whole scale	0.833	**

** Significance at (0.01)

* significance at (0.05)

Table Nr.(2) indicates that the scale dimensions are significant at the significance level (0.01) of every dimension , so the scale and its results are reliable

The fields of Study :

- Place : The study was applied to the students of the Faculty of Social Service at Aswan to accept the faculty to conduct the experiment and availability of study sample and ease of dealing with it.

- Time : the period of experiment was from 10th October 2018 to 25th April 2019 .

- The Sample : some of fourth grade students (young people) among who participate in the programs and activities that offer within youth care at the faculty . the experiment was executed through choosing two groups contain (20 members) , they were random divided into two groups ; experimental and controlling groups – ten members in a group – this sample characterized : Students have negative trends towards society And they have a desire to cooperate with the two researchers and participation in the program of Community Dialogue to benefit from it .

It was ensured of homogeneity the two groups in old age .

Table Nr.(3) shows the homogeneity of the experimental and controlling groups in old age by using Manwetny

groups	N	The medium average	Standard deviation	Total ranks	Ranks average	Value z	Significance level

Experimental	10	20.7	1.16	11	10	0.457	Not
controlling	10	20.5	1.08	110	11		

Table Nr.3 indicates that there are no significant differences that have a statistical function between the experimental and controlling groups in old age since the value $z = (0.457)$, so it is not significant, this shows the homogeneity between the two groups and they began a close level.

Results :-

In light of the study objectives, the results of the study were presented and explained using the (Z) test to calculate the mean differences between groups and the percentages for determining improvement rate as follows:

1- the result of first hypothesis test: There are no significant differences that have a statistical function between the average of scores of two groups members; the experimental and controlling groups in the pre-measurement of the two groups on the moral security scale of young people, this is shown in the next table:

Table Nr.(4) : shows the significance of the differences between the pre-measurement for the experimental and controlling groups on the moral security scale by using Manwetny test.

groups		N	The medium average	Standard deviation	Total ranks	Ranks average	Value z	Significance level
Promoting dialogue culture	Experimental	10	19.80	4.47	105	10.5	0.315	not
	controlling	10	19.80	4.59	105	10.5		
Promoting positive dealing with others	Experimental	10	18.90	4.68	108.5	10.85	0.267	not
	controlling	10	18.60	4.72	101.5	10.15		
Moral commitment	Experimental	10	17.50	5.23	97.5	9.75	0.571	not
	controlling	10	17.10	5.63	112.5	11.25		

Table Nr.(4) indicates that There are no significant differences that have a statistical function between the average of ranks the community dialogue in the pre-measurement for experimental and controlling groups, the medium average of Promoting dialogue culture

dimension of experimental group was (19.80) with Standard deviation (4.47) , the medium average of the controlling group (19.80) with Standard deviation (4.59) , the value $Z = (0.315)$; it is not significant . the medium average of Promoting positive dealing with others for experimental group was (18.90) with Standard deviation (4.68) , the medium average of controlling group (18.60) with Standard deviation (4.72) , the value $Z = (0.571)$, it is not significant . this ensures the truth of hypothesis that there are not differences in the pre-measurement for the experimental and controlling groups on the moral security scale because they don't display to professional intervention.

2- the result of second hypothesis test: There are no significant differences that have a statistical function between the average of scores of the experimental group members in the pre-measurement and remote measurement on the moral security scale of young people , this is shown in the next table:

Table Nr.(5) : shows the significance of the differences between the average scores of the controlling group before and after professional intervention program on the moral security scale by using Welkokson test .

scales		N	The medium average	Standard deviation	Total ranks		Ranks average		Value z	Significance level
					positive	negative	positive	negative		
Promoting dialogue culture	Pre-0	10	19.80	4.59	35	17.5	3.5	1.467	not	
	remote	10	30	6.82						
Promoting positive dealing with others	Pre-0	10	18.60	4.72	36	19	6	0.870	not	
	remote	10	30.90	6.33						
Moral commitment	Pre-0	10	17.10	5.53	22	6	5.5	1.355	not	
	remote	10	31.50	5.78						

Table Nr.(5) indicates that There are no significant differences that have a statistical function between the average of ranks the community dialogue in the pre-measurement and remote measurement for the controlling group , the medium average in pre-measurement of Promoting dialogue culture dimension of the controlling group was (19.80) with Standard deviation (4.59) , the medium average of remote measurement of the controlling group (30) with Standard deviation

(6.82) , the value $Z = (1.467)$; it is not significant . the medium average in the pre-measurement of Promoting positive dealing with others for controlling group was (18.60) with Standard deviation (4.72) , the medium average in the remote measurement of controlling group (30.9) with Standard deviation (6.33) , the value $Z = (0.870)$, it is not significant . the medium average in pre-measurement of Moral commitment of the controlling group was (17.10) with Standard deviation (5.53) , the medium average of remote measurement of the controlling group (31.5) with Standard deviation (5.78) , the value $Z = (1.355)$, it is n't significant . this ensures the truth of hypothesis that there are not differences in the pre-measurement and remote measurement for the controlling group on the moral security scale because they don't display to professional intervention .

1- the result of third hypothesis test: There are significant differences that have a statistical function between the average of scores of experimental group members in pre-measurement and remote measurement in favor of remote measurement on the moral security scale of young people , this is shown in the next table:

Table Nr.(6) : shows the significance of the differences between the average scores of the experimental group before and after professional intervention program on the moral security scale by using Welkokson test .

scales		N	The medium average	Standard deviation	Total ranks		Ranks average		Value z	Significance level
					positive	negativ	positive	negativ		
Promoting dialogue culture	Pre-	10	19.80	4.47	55	0	5.50	0	2.807	Significant (0.05)
	remote	10	34.10	4.33						
Promoting positive dealing with others	Pre-	10	18.90	4.68	55	0	5.50	0	2.814	Significant (0.05)
	remote	10	33.40	4.17						
Moral commitment	Pre-	10	17.50	5.23	55	0	5.50	0	2.812	Significant (0.05)
	remote	10	34.10	4.18						

Table Nr.(6) indicates that There are significant differences that have a statistical function between the average of ranks the community dialogue in the pre-measurement and remote measurement for the experimental group , the medium average of Promoting dialogue culture dimension in pre-measurement of the controlling group was

(19.80) with Standard deviation (4.47) , the medium average of the experimental grouping the remote measurement was (34.10) with Standard deviation (4.33) , the value $Z = (2.807)$; it is significant at significance level (0.05) . the medium average of Promoting positive dealing with others in pre-measurement for controlling group was (18.90) with Standard deviation (4.68) , the medium average of experimental group in remote measurement was (33.40) with Standard deviation (4.17) , the value $Z = (2.814)$, it is significant at significance level (0.05) . the medium average of Moral commitment in pre-measurement for the experimental group was (17.50) with Standard deviation (5.23) , the medium average of the experimental group in remote measurement (34.10) with Standard deviation (4.18) , the value $Z = (2.812)$, it is significant at significance level (0.05) . this ensures the

truth of hypothesis that there are differences in the pre-measurement and remote measurement for the experimental group on the moral security scale because they display to professional intervention .

- 1- the result of third hypothesis test: There are significant differences that have a statistical function between the average of scores of two groups members ; the experimental and controlling groups in remote measurement in favor of the experimental group on the moral security scale for young people.

Table Nr.(7) : shows the significance of the differences between the remote measurement for the experimental and controlling groups on the moral security scale by using Manwetny test .

groups		N	The medium average	Standard deviation	Total ranks	Ranks average	Value z	Significance level
Promoting dialogue culture	Experimental	10	34.10	4.33	152.5	15.25	3.714	Significant at (0.01)
	controlling	10	30	6.82	57.5	5.75		
Promoting positive dealing with others	Experimental	10	33.40	4.17	153.5	15.35	3.720	Significant at (0.01)
	controlling	10	30.90	6.33	56.5	5.65		
Moral commitment	Experimental	10	34.10	4.18	154.5	15.45	3.871	Significant at (0.01)
	controlling	10	31.50	5.78	55.5	5.55		

Table Nr.(7) indicates that There are significant differences that

have a statistical function between the average of ranks the community dialogue in the remote measurement for the experimental and controlling groups , the medium average of Promoting dialogue culture dimension in remote measurement of the experimental group was (34.10) with Standard deviation (4.33) , the medium average of the controlling group in the remote measurement was (30) with Standard deviation (6.82) , the value $Z = (3.714)$; it is significant at significance level (0.01) . the medium average of Promoting positive dealing with others in remote measurement for experimental group was (33.40) with Standard deviation (4.17) , the medium average of controlling group in remote measurement was (30.9) with Standard deviation (6.33) , the value $Z = (3.720)$, it is significant at significance level (0.01) . the medium average of Moral commitment in remote measurement for the experimental group was (34.10) with Standard deviation (4.18) , the medium average of the controlling group in remote measurement (31.5) with Standard deviation (5.78) , the value $Z = (3.871)$, it is significant at significance level (0.01) . this ensures the truth of hypothesis that there are differences in the remote measurement and for the experimental and controlling groups on the moral security scale in favor of experimental group because they display to professional intervention

Discussion:

1- The results of the study show the validity of the first hypothesis that "there are no significant differences statistically significant between the mean scores of members of the experimental groups and the control group in the pre-measurement of the two groups on the scale of moral security of youth." This is confirmed by Table 4, which indicates that they are not subjected to a professional intervention program.

2- The results of the study indicate the validity of the second hypothesis and this is evident from the reference to Table (5), where it was proved that "there are no significant differences statistically significant between the mean scores of the members of the control group before and after the professional intervention program using the measure of moral security", which means no Any positive change in the independent variable and the continued perception of youth and their negative perception of their concept of moral security, due to the non-exposure of the members of the control group to the experimental variable, where the application of the program was limited to members of the experimental group.

3 - The results of the study showed the validity of the third hypothesis and this is evident from the reference to table (6), where it was found that there are significant differences statistically significant between the mean scores of members of the experimental group in the pre and post

measurement in favor of telemetry on the measure of moral security of young people, and confirmed by qualitative results. The study is conducted in the light of the analysis of the content of the periodic reports, as illustrated in the fifteenth, seventeenth, nineteenth, thirty, etc reports.

4 - The results of the study showed the validity of the fourth hypothesis and this is evident from the reference to table (7), where it was found that there are significant differences statistically significant between the mean scores of the members of the experimental and control groups in telemetry for the benefit of the experimental group on the measure of moral security of young people, for the exposure of the experimental group. This program is in line with the third principle of the Universal Declaration of Human Rights, which defines and emphasizes that (The right to life, liberty and security), and should not be deprived of it except in cases regulated by law. Certainly, this study with its objectives and assumptions stems from the fact that moral security is of great importance in societies, as confirmed by previous studies, including Berger & Roni (2007) (and focuses on the need to maintain security for human society, and study (Omari, 2007) and study) Kandil, 2011) and a study (Hassan, 2014) showed that there is a statistically significant relationship between the use of the collective dialogue program with youth groups to develop social responsibility and build social relations with them.

In the experiment, the researchers used appropriate techniques and methods that fit the objectives of the study, which have already contributed to prove the effectiveness of the collective dialogue program in enhancing the moral security of the members of the experimental group. These methods and techniques are represented in the techniques of collective discussion in all its forms, lecture, debate, seminars, workshops. Work, role play, field visits, modeling.

Therefore, the researcher recommends the following: Conducting more similar studies on moral security, as an important topic related to human and society, and the use of the collective dialogue program in the development of the concept of moral security for young people, to increase their management and self-direction and improve their level of interaction with others.

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